

RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

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ON PERSECUTION.

[CONTINUED FROM PAGE 2.]

Persecution of Christians by those of the same name. Numerous were the persecutions of different sects from Constantine's time to the reformation; but when the famous Martin Luther arose; and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called: this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the reformation. The friends to the reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the 12th century against the Waldenses was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Protestant blood. In

HOLLAND,

and in the other low countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe that they were 100,000, who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for in the issue great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state; which has ever since been considered as one of the principal Protestant countries of the universe.

FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet. After this the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents,

and people of all ranks. An horrible scene of things, says Thuanus, when the very streets and passengers resounded with the noise of those that met together for murder and plunder: the groans of those who were dying, and the shrieks of such as were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running down the channels in such plenty, that torrents seemed to empty themselves in the neighbouring river: in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred, men, women and children, and enriched themselves with their spoil. The same cruelties were practised at Angers, Troyes, Bourges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this massacre; or, as others affirm, above 100,000. But what aggravated these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church!!!

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty and devastation; but to shew what superstition, bigotry, and fanaticism, are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons went into the Prote-

tants' houses, where they marred and defaced their household stuff; broke their looking glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and putting over their heads kettle drums turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. At Negreplise, a town near Montaubon, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven cried out "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound mothers, that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps and wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and after a thousand indignities, stuck them with pins and needles from head to foot. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero and Dioclesian,) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the Popish clergy feasted their eyes, and made only a matter of laughter and sport of them.

A few weeks since we received a letter from a friend in Springfield, who is a native of Cape Cod, informing us of a story which had been told by a Methodist clergyman, who had recently been at the Cape to attend a quarterly, or camp meeting. The story, related to a Universalist Meeting-House building on the Cape, the master workman of which, attending the meeting, was wonderfully converted to Methodism. On being converted he could not conscientiously go on with the house, in which such erroneous doctrine, as universal salvation, was to be preached, and therefore gave up the contract, informing the Universalist committee that if they chose to give him any thing for what he had done he would accept of it as a gift, but they might do as they pleased about it. Our friend was desirous of learning something concerning the Meeting-House and the conversion of the master workman. Presuming this is the same house referred to, in the following article which appeared in the "Universalist Magazine," we insert

it for the gratification of our correspondent, and readers in general.—[Editor.]

UNIVERSALISM AND SUPERSTITION UPON CAPE COD.

The doctrine of universal salvation is rapidly spreading in the United States, and we think its success will keep pace with the general diffusion of religious and scientific knowledge. The "good tidings of great joy which shall be to all people," have, by divine providence, found their way to this Cape, in the county of Barnstable, Mass. It is not two years since the glorious doctrine of God's impartial love and benevolence was first promulgated in this county. The Rev. Mr. Dean, of Boston, was the first Universalist preacher who visited this place with these good tidings. Since that time the doctrine has continued to prevail, though the people have been but partially favored with preaching.

There are several societies formed and forming in this remote part of the state. A new Universalist meeting-house is now building in the town of Chatham. The frame was reared on the 15th inst. It is expected to be finished the ensuing winter, and the dedication and other services to take place early in the spring.

This being the first house of the kind that has been raised in this county, it has, as we should naturally expect, produced no small stir and excitement among the people. It has been called *Babel*, an *infidel meeting-house*, a *judgment*, and a *scourge for the sins* of the people, and what not. Every thing has been said and done to prevent its going up. They have "left no stone unturned" to carry their points of opposition. It is said the clergy of this county, or at least many of them, entered into a *combination* to put down the Universalists, and prevent the building of the house.—Sanballat and Tobiah were also greatly opposed to the building of the walls and temple of Jerusalem; but they went up, and were "*finished*,"* Tobiah and Sanballat to the contrary notwithstanding, and so has this *temple of the Lord* gone up, in defiance of all its enemies! "Praise ye the Lord."

There have been many *prophecies* that this house would *never go up*: or if it did, would not be suffered long to stand, for it would be destroyed by *fire from heaven*! Tobiah also, an enemy to the divine work, as above, prophesied the destruction of that work. He intimated the wall that they should build would be so weak and short-lived, that even a *fox*, by walking upon it, would tumble it down and leave it in ruins! But as all the prophecies that have said the house would never go up, have fallen to the ground, not much faith is placed in those who carry their *anathemas* beyond this period.

After the lumber for the meeting-house had arrived, and while lying upon the beach, it is said there was a special prayer-meeting held among the Unitarians, to prevent its removal. They prayed that the work might stop where it was; that the materials might remain upon the shore, and not be conveyed to the place selected for building. These prayers, however, were unknown to the Universalists till after they had removed the heavy materials to the spot; and after they obtained this information, they observed, that the removal could have been effected with no more ease and success, had all the people upon the Cape offered up their prayers for this very purpose. It was also said there would not be *ten* people at the raising; nay, that there were not people enough in the county willing to assist in raising the house; or if there were, they would be baffled and confounded like the builders of *ancient Babel*, so as to prevent the execution of their work. But these famous prophecies, like all the rest, fell to the ground, for a frame of this kind never went up better, or more suc-

* Nehemiah vi. 6.

cessfully. The first broad side in the morning went up with only about *eighteen or twenty* men, (which, perhaps, among the limitarians would be called a miracle;) and as the numbers increased from eighty to a hundred, or more, it all went up with uncommon ease and regularity. And after they had finished, the master workman, Mr. Nickerson, in returning his thanks to the people for their services, informed them that this was the *sixth* building of the kind that had been raised under his care and direction, or with which he had been concerned, and that he had never before performed the work in so short a time, nor had the people behaved so well, and with so much propriety, as on the present occasion!—(This, you will allow, is saying not a little, when you are informed that Mr. N. is a *limitarian*; but from the acquaintance we have had with him, we must do him the honour to say, that he is a candid one.)

It was further prophecied by the opposers of this house, that some few, if not many of the Universalists would be *killed* at the raising; but fortunately, nobody was hurt or injured in the least.

There were two physicians present, one of whom was heard to say, that if any body had only happened to bruise his thumb nail, it would be spread all over the country immediately, that somebody was mortally wounded, killed, or the like.

It is said that some poor children brought in some of the *universalist chips* to make a fire; but a neighbouring woman happening to be present at the time, told them that if they burnt these *heretical chips*, they would be burnt up and destroyed with the universalist meeting-house. This *sage prophecy* was believed, and the mother ordered her children to carry them back again, and no more "*touch the unclean things*," lest they should be consumed!

There has been here of late what they call a *great reformation*; and while they have been warmly opposing the progress of the universalist meeting-house, have, at the same time, (some of them,) said they were *glad* it was going up, for it had been the cause of *much good* already; and they anticipate a still greater harvest of good things from it in future, because God brings good out of evil. They acknowledge it has been the origin of their famous reformation. Then pray, why should they be so much at war with that, the existence of which is productive of so much good? such incalculable benefits?

It is said, that when the builders of the house had arrived at the spot, and were about commencing their *ungodly work*, the devil came in person, and took the *master-workman*, Mr. N. by the hair of his head, and lugged him off bodily to his infernal den! "The remnant were affrighted," and took to their heels and fled, leaving the materials for the universalist meeting-house in everlasting confusion! This famous story, however, like all the rest, turning out to be false, they hatched up another, a little more modest, and one they thought would be entitled to a little more credit, saying, the master-workman was, all of a sudden, miraculously struck, either by the power of God or the devil, and was so debilitated and overcome, that he could not raise his hammer to drive *another nail*, but was compelled to desist, and give up the undertaking altogether as a "*bad job*." They were, however, not a little weak in this story also; they did not give it the right date; for the time of *driving nails* had not then arrived. Nay, they were so near-sighted and so anxious to be in *season*, and to prevent the building of the house, that they invented and got this story in circulation long before it was raised, and before they had done the preliminary work of framing the timber. But this tale also turned out to be as *bright* and as *true* as all the rest, and as their *sage* inventors. As to the devil's carrying off the master-workman and putting a stop to the building of the house, admitting it had been true, we would just observe, (not wishing however, to anticipate or supersede editorial remarks,) that it seems the devil thought they were engaging in rather *poor business*

for him and his cause, for had it been agreeable to his *Satanic Majesty* for the work to go on, as they pretend, he would not thus have turned enemy to himself, and frustrated his own favourite schemes.

A neighbouring limitarian minister, (Mr. L——, of F——) one of the principal spokes in the wheel of opposition, and of the late religious excitement, said to a person in the hearing of one who gave us the information, that he hoped, if it was *not right* for the universalist meeting-house to stand, or go up, that *God Almighty would send thunder and lightning from heaven to destroy it!* How much better hope, or wish, was this, think you, than to have desired that the property might be distributed among the *poor and needy*, instead of being thus miserably destroyed? Where is the Rev. gentleman's *charity* and *benevolence* in all this? to say nothing of an awful and unguarded speech!

The same gentleman, (and he must be a *gentleman*, of course,) we are credibly informed, was heard to say, that as to the *reformation*, he had but a *poor opinion*, or did not think much of it, (though at the same time one of the most flaming preachers and principal promoters of it *himself*); but the most he cared about was to prevent, if possible, the building of the universalist meeting-house. And they have said that they should be able to carry their points, if certain leading universalists were "*knocked down*"; and this has been so ardently desired and prayed for among them, and they have been so strong in the faith that it *would* be the case, they have reported that several were miraculously convicted and converted, and others were *trembling* under the word.

But, to their shame and confusion, the house has gone up, and will doubtless be found standing, a monument of the divine benevolence and mercy, for many years after all these *false prophets* shall have paid the debt of nature, and are sleeping beneath the "clods of the valley."

A SUBSCRIBER.

Chatham, Sept. 30, 1823.

COMMUNICATIONS.

FOR THE INQUIRER.

RECANTATIONS.

Mr. Editor.—As so much has lately been said respecting the recantations supposed to have been made by those once believing in the doctrine of the restitution of all things, I will, by your leave, also give my opinion. Let it for a moment be granted that the statements we often see, are *true*, to what do they amount? how much are they worth? Just nothing. But, let us say, merely to try the principle, that every change of sentiment proves that which is abjured incorrect. Would it prove any thing? Would it disprove any thing? No—For by this rule the greatest opposites would meet; and he who from one persuasion has *turned*, and *re-turned*, would be a standing proof that truth and falsehood, virtue and vice, are the same.

Not many years ago, a Baptist minister in Massachusetts declared his belief in universal salvation, and all the members of his church came with him. What does this prove? Mr. Whitnell, formerly a Baptist preacher, has for some years been an able advocate for the final holiness and happiness of all men. Mr. Balfour, an intelligent and a learned Baptist preacher, is also with us. But it is needless to multiply instances, of which we can give *names*, and *dates*, and *facts* and *places*: the present are sufficient to test the principle.

But *where*, and *when*, and by *whom*, are recantations made of which so much is boasted? Let them come forward with *one* authenticated fact of this sort, and they shall be gratified by a *hundred* instances, as respectable, as *able* to give a reason, and as willing to avow their belief.

But possibly some will inquire, why will not some ab-

jure the doctrine you profess? I answer—It is possible some may profess it, “not knowing what they say, nor whereof they affirm,” and abjure the sentiment they never understood. This I consider possible. But my reason for doubting a change from this sentiment, is founded on the fact, that those who are able to give an answer, or reason of this hope, have received the doctrine into the *understanding*, and having entered into rest, peace, and joy, the fruits of a belief in the true gospel, can have no rational motive for a change. While those whose *passions* are enlisted, rather than their understanding, are often found willing to change for the better. This will undoubtedly stimulate the orthodox to prevent all from hearing the glad tidings of the final holiness and consequent happiness of all men, and to continue their restrictions as to coming into contact with universalists. But the light is dawning, and the truth must yet cover the earth, as the waters do the great deep. Amen.

ICHABOD.

RELIGIOUS INQUIRER.

SATURDAY, Nov. 29, 1823.

REMARKS

ON A SERMON DELIVERED BY THE REV. TIMOTHY MERRIT (BY APPOINTMENT) BEFORE THE NEW-ENGLAND (METHODIST) CONFERENCE HOLDEN IN BATH, (MAINE,) JUNE, 1822.

The sermon, on which we propose to offer a few remarks, was delivered by Mr. Merrit, by the appointment of the New-England conference, for the express purpose of refuting the doctrine of Universal Salvation. Mr. M. having been appointed to this work the preceding annual conference, had a year to prepare his discourse. Knowing he had an arduous task to perform, and feeling great responsibility, he no doubt exerted himself to the uttermost, in preparing a sermon which should be unanswerable. Mr. M. is entitled to the credit of having displayed as much talent and ingenuity, as is usually found with those who attempt a refutation of God's mercy and grace, and has done as much as any one can do, who attempts the thing. We have no wish to depreciate Mr. M's. talents, nor to question the honesty and uprightness of his motives. He has long been the avowed enemy of Universalism, and has exerted himself as much as any man has ever done, to put down and refute that doctrine. If he has not succeeded it is not to be attributed to a want of zeal or energy on his part. He has done all he could do, has faithfully warned his brethren against the pernicious effects of the doctrine, and if the doctrine still remains, and continues gaining ground in the minds of men, it is not his fault. Could he have put it down, not a vestige of this error would have remained on the minds of mankind. He will, however, have the satisfaction (although he has been unable to succeed according to his wishes) of believing that “the blood of the wicked” will not be required at his hands.

The sermon we propose to examine is published in the Methodist Magazine for June, August & September, 1823. The text is Matthew xxv. 46, “*These shall go away into everlasting punishment.*” Mr. M. commences with an examination of what he calls one system of Universal Salvation, entitled, “A Treatise on Atonement” by H. Ballou. Leaving the defence of this work, if defence is necessary, to its author to whom it belongs, and who, as Mr. M. well knows, is abundantly able to vindicate his sentiments contained in that treatise; we will just notice a closing remark, in this examination. “While this scheme (Treatise on Atonement) is professedly built upon the gospel, it is remarkable that it has less to do with the scriptures than almost any other production, in general the author makes

no more use of the word of God, than if he were writing a book on geography.” We should have supposed that after charging Mr. Ballou with neglect in not using scripture in proof of his statements, Mr. M. would have been peculiarly careful to bring abundant proof from that volume in support of his assertions; but instead of this we find him making the most unqualified declarations without the least proof, either by argument or scripture. Excepting, here and there, a short quotation, sometimes a part of a sentence, sometimes a few words expressive of Mr. M's. opinion in the middle of a passage, we find but little of the “word of God” in his sermon, and what little he has used is often without any bearing on his subject. It is very easy to make declarations, the difficulty is in proving the statement. The day is past, in which, all that was necessary for a minister, was to say, things *are thus and so*. Reasons are now required to demonstrate the truth of what is told us, and it is not considered as sufficient to convince, that a passage of scripture is coupled to a broad assertion made without any argument, and used without any regard to the subject with which it is immediately connected in the Bible. Yet this is the manner in which Mr. M. treats the subject, and uses scripture.

Mr. M. having disposed of the “Treatise on Atonement,” in which he says he does not find the salvation of all men established, proceeds, **SECONDLY**, “To show that the wicked are sentenced to everlasting punishment in the future world.” In doing this he presents us with two statements as included in this proposition. *First*. The certainty of future punishment, and *Secondly*, its endless duration. The endless punishment of a portion of mankind is certainly a subject of moment, in which all the human race are deeply interested. It is a subject which involves the character of God, as well as the eternal happiness of rational beings. In showing then that the wicked will be made endlessly miserable in a future world, it is to be expected that the most plain and incontrovertible testimonies will be offered in proof, and that the scriptures alone decide this all important subject. The reasoning of men, which sets aside all that can render the divine character lovely and worthy to be worshiped and adored, and which is contrary to every principle of justice and mercy, of which the human mind can form any conception, ought not to weigh down the divine testimony or be allowed to establish a point on which the scriptures furnish no proof.

No man possessing the spirit of Christ can be willing to believe a doctrine which involves his fellow beings in endless wretchedness without the most irrefragable proof; humanity opposes the thought and mercy in the soul will not accept the doctrine till proved beyond dispute; till there is no room to hope for better things. Has Mr. M. given us this proof? he has not. He attempts to prove the certainty of future punishment on certain suppositions, which, if admitted as correct data from which to draw conclusions, would prove too much for him; yea, more than he will be willing to admit. Take for instance the sum, of all his arguments to prove the certainty of future endless punishment as drawn by himself. “To sum up the whole under this head, if there be a righteous Governor and Judge of mankind he will make a just distinction between the righteous and the wicked. *But this distinction is not made in this life.*” Does Mr. M. endeavour by argument to prove that this distinction is not made in this life? he does not, it rests upon his bare assertion. Has he brought any scripture in support of this statement? He has not, for the scriptures teach no such doctrine, and we need no further proof that they do not, than that he has not brought a single passage, or part of a passage in support of his assertion, which he, most assuredly, would have done, if it had been in his power. Introducing his sermon, he says, “I have seldom appeared before a congregation under a greater sense of **RESPONSIBILITY** than at present.” Feeling this great responsibility it must be evident to all, that Mr. M. has done the best he could, and has availed himself of every argument, and

every testimony of scripture that could be of any advantage to him or his cause. If then, his assertion, that the proper distinction between the righteous and the wicked is not made in this life, stands unsupported by scripture and argument, it is evident that it was out of his power to draw from either, any thing that could countenance it. In recurring to the scriptures we find the following declarations in direct contradiction to Mr. M's. assertion. Psalm lxxxv. 10, "Mercy and truth are met together, *righteousness and peace* have kissed each other. cxix. 165, Great peace have they which love thy law; and nothing shall offend them. Isaiah xxxii. 17, And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. Ps cxxviii. Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Prov. iii. 18, She (Wisdom) is a tree of life to them that lay hold upon her; and *happy* is every one that retaineth her. xiv. 21, He that hath mercy on the poor, happy is he. Ps. lxxxix. 15, 16, Blessed is the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. cxii. 1, Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Thus much for those, who fear the Lord love his law, and keep his commandments. We now look at the state of the wicked. Prov. xiii. 15, "The way of the transgressor is hard, Isaiah, lvii. 20, But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Prov. xxviii. 1, The wicked flee when no man pursueth. Ps. cxxxix. 9, The way of the wicked he (the Lord) turneth upside down. Isaiah iii. 11, Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Can any one, with these passages before him, say with any thing like truth, that there is no distinction made between the righteous and the wicked. Surely not. David found by experience that there was a difference, and has fully expressed himself on this subject. He learned that God did, at least, in some degree, punish men for their wickedness in this life. See Ps. xviii. 20, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." It is said in Proverbs xi. 31, "Behold the righteous shall be recompensed in the earth much more the wicked and the sinner." Had we not been desirous of showing how directly Mr. M's. assertion stood in opposition to the "word of God"—we could at once have shown, that he does not believe it himself, i. e. if he believes, in what he has stated in his second argument in proof of future endless punishment. He says, 2d "We find an argument for future punishment in the conscience of man. Man finds himself in this world and in a state of dependence. He acknowledges a supreme law; for he has a sense of right and wrong independently of his own will. He is either innocent or guilty; and that not only in the judgment of men, when the eyes of his fellow creatures are upon him, but in his own conscience in secret, when no eye beholds him but the all seeing eye of Jehovah. Then it is that the sinner feels an inward sense of conscious guilt, and in spite of himself, trembles before his Lawgiver and Judge." Now unless Mr. M. believes that the righteous man possesses this same consciousness of guilt, and trembles under the conviction of sin, as much as the wicked, he must acknowledge, his declaration to the contrary notwithstanding, that there is a distinction made even in this life between the righteous and the wicked. The righteous enjoy the approving smiles of their Heavenly Father and are at peace; while the sinner feels the inward sense of conscious guilt, and trembles, in spite of himself, before his Lawgiver and Judge, making good the assertion of the wise man that "the wicked flee when no man pursueth; but the righteous, are bold as a lion. Hence Mr. M. contradicts himself, by saying there is no distinction,

when he previously predicated the doctrine of the certainty of future punishment in the consequence of men laboring under the conviction of guilt and the apprehension of punishment.

[TO BE CONTINUED.]

"WE LOVE HIM BECAUSE HE FIRST LOVED US."

1 John iv. 19.

The above declaration is from the pen of one, who, we have reason to believe, was as well acquainted with the truth as any modern divine can possibly be, and who had experienced as much of the true and genuine spirit of religion, as any, who have succeeded him in the ministry. We may, therefore, as safely rely on the opinion of the apostle, as on the opinions of men at the present day, and indeed more so. The declaration of this faithful servant of Christ is, however, so directly contrary, and in opposition to the sentiments advocated and enforced, by the professed followers and servants of the Lamb in these days, that we cannot believe one without discarding the other. If we believe St. John, we cannot believe modern preachers, unless we can believe in two things, the one contradicting the other. John says, "*we love him (God) because He first loved us.*" Modern preachers say, *GOD LOVES US, if we love him, or God loves us because we first loved him.* This is genuine Orthodoxy. Now which shall we believe, kind reader? John or our Preachers? You will say, believe the Apostle to be sure; we cannot deny the word of God. But stay, kind reader, do you know the consequences of your believing the Bible in preference to men? If you are unacquainted, with what you will have to experience should you believe the testimony of Christ and his Apostles, we will inform you. If you believe with the Apostles that God loves sinners, and that by a manifestation of that love to the understanding, the sinner is brought to love God; if you have any popularity or influence in the world, you will be sure to lose it. If you believe with the Apostle that God hath sent his Son to be the propitiation for the sins of the whole world, and consequently, that we ought to love one another, you will be despised, rejected and denounced by the clergy as an heretic and a believer in the devil's doctrine, for whom, there is no mercy in heaven.

We will now notice the effects produced by a belief in the divine testimony. They who believe that John spake the truth when he said "*we love him, because he first loved us.*" rejoice with joy unspeakable, that the Lord God omnipotent reigneth, in whom they can confide, saying, "God is my salvation I will trust and not be afraid." They, who believe the record which God has given of his Son, possess that HOPE which is as an anchor of the soul both SURE and STEADFAST, for "this is the record, that God hath given to us eternal life; and this life is in his Son," and they, who believe, that God so loved the world, even when they did not love him, as to send his Son to be the propitiation for their sins, have great peace and consolation in the contemplation of that glorious period when sin shall be finished, transgression made an end of, reconciliation made for iniquity—an everlasting righteousness brought in; when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them," shall be heard saying, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." These joys and consolations will amply reward them for the loss they may sustain by the prejudices and bigotry of the world.

A word more, believing the testimony of John, the benevolent mind enjoys a hope, which the doctrines of men deprive us of. If God loves the sinner, there is a probability, nay a certainty that the sinner will be saved, for the love of God is the cause of the sinners loving God. If God do not love the sinner, there being no existing operating cause, no effect can be produced. So sure then as God

is the first cause of all things, and his love the cause of an exercise of divine power in the conversion of the sinner; if he do not love the sinner, the sinner can never be saved; and as surely as God loves the sinner, the sinner will be saved. If then the love of God is the cause of our loving him, what doctrine ought to be preached to sinners in order to bring them to repentance, and to love God? Shall we preach to sinners that God hates them, or that he loves them. Shall we preach as did Christ and his Apostles or as modern preachers do. Let common sense decide. We will preach as did the apostles *the love of God leadeth to repentance*. "WE LOVE HIM BECAUSE HE FIRST LOVED US."

"Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began."—Acts iii. 21.

It is worthy of notice, that the clergy, who are opposed to the doctrine of universal salvation, are very bold in their declarations that there is not a text in the Bible which gives countenance and support to that sentiment, and that universalists do not believe the scriptures, notwithstanding all their profession of receiving it as their rule and guide in all matters of faith and practice. Yet we often find those who make this declaration, engaged in attempting to show that universalists misinterpret and make an improper use of the scriptures, and kindly endeavouring to explain those plain and positive declarations of the Bible which the universalists, who do not believe in that book, are laying hold of, in support of their doctrine.

The passage in Acts, speaking of Christ, declares "whom the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This looks so much like favouring universalism that it is considered as needing explanation; hence learned ingenuity is exerted to do away the plain and obvious meaning of the text. It is said that the word **RESTITUTION** does not signify, to RESTORE all things to a primitive state from which they had turned or fallen, but is simply expressive of the certainty of the accomplishment of the divine will and purposes of God, as spoken by the mouth of all his holy prophets since the world began. Supposing now we should grant what these learned divines contend for, what will they gain by it. It is said that all that is meant by the word restitution is, that God will in the fulness of times accomplish his divine will and purpose. Although it is said in the most positive manner that Universalists do not believe the Bible, we will nevertheless turn to its pages to ascertain what the will and purposes of God are. In Ephesians i. 8, 9, 10, we read thus "Wherein in he (God) hath abounded toward us in all wisdom and prudence; having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Every man of experience must know that it is sin which hath separated and divided mankind. Love is the bond of perfectness and peace and gathers men together in one. Now as the mystery of God's WILL, according to his good PLEASURE, as PURPOSED in himself, made known to the apostle, is, that in the dispensation of the fulness of times he (God) might gather together in one all things in Christ; as it is love alone which can unite men together, they who have departed from the exercise of love to God and their neighbour must be restored, or brought back to that primitive state from which they have departed.

In Phil. ii. 9, 10. It is said "Wherefore God also hath highly exalted him (Jesus) and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should con-

fess that Jesus is Lord, to the glory of God the Father." Men, in consequence of their alienation from God and the blindness of their minds, do not confess and acknowledge Jesus as the Saviour of the world, neither do they bend the knee in submission to his divine instructions. "I say unto you love your enemies, do good to them that hate you &c." They must therefore be redeemed from sin, and brought to the knowledge of God and their Redeemer before they will bend the knee and confess Jesus to be Lord to the glory of God the Father; and it ought ever to be remembered that, "he that loveth not, knoweth not God, for God is love."

Leaving the scriptures we will turn our attention to those learned authorities from whom we receive the definition of words, according to the established laws of the literary world.—According to Johnson the word **RESTITUTION** is thus defined. "The art of restoring what is lost or taken away. The art of recovering its former state or posture." With this definition Walker perfectly agrees. **RESTITUTION** is derived from the Latin word **RESTITUTIO** which signifies, "a restitution or making good; a satisfaction, or rebuilding." **Restitutio** proceeds from **RESTITUO** which is thus defined. "To put or set again in its first state. To restore, render or yield again, to surrender. To repair, renew or make good. To rally to set in order. To set to rights."

These authorities, we think, are sufficient to induce the Universalist to believe that the word **RESTITUTION** signifies to restore and that when the apostle spake of "the times of the Restitution of all things," he meant, that all things would be restored, redeemed, saved and gathered together in one, in Christ Jesus—when every knee should bow and every tongue should swear, that in the Lord they have righteousness and strength.

Extract from the life of Rev. John Murray.

A DIALOGUE BETWEEN MR. M. AND A BAPTIST, A MEMBER OF DR. STILMANS CHURCH.

Mr. Murray.—If any individual would unite with me in searching the scriptures, I would, supposing there were not found in the book of God more positive assertions of final, and universal Redemption, than of final Reprobation, pledge myself immediately to surrender my present soul-satisfying views.

Baptist.—No one could take pleasure in the destruction of mankind.

Mr. M.—Why, do not you, sir?

Bap.—No, sir.

Mr. M.—Why sir?

Bap.—I wonder you should ask such a question."

Mr. M.—Why, sir, why should you not take pleasure in that, in which God takes pleasure?

Bap.—God does not take pleasure in destruction, sir.

Mr. M.—What, sir, and make individuals on purpose to destroy them? and Almighty too—Ruling in Heaven above, and in earth beneath, as seemeth in his sight good? Do you dare say, if you had power, no fellow creature should be lost; and dare you suppose, that He, who hath all power, both in heaven and in earth, hath not so much love as you, a finite being? Will He say to you, Love your enemies, do good to those, who hate you, and pray for those, who despitefully use you,—and will He not do likewise? shall the disciple be above his Master, and the servant above his Lord?

Bap.—(with a sigh.) I cannot argue with you, sir, that last observation has weight.

Mr. M.—Ah, sir! would that every individual were more intimately acquainted with that most elevating subject, the love of God to man, the never-beginning, never-ending love of God to man. Thus, sir, is a species of

knowledge, which doth not puff up; but it lifts up, as on eagles' wings, ever mounting, never tiring, but still discovering, new wonders, through the wasteless ages of eternity. But man, poor, fallen man, who in his present state is enmity against God, is ever measuring the love and compassion of Deity, by his own scanty rule. Nay, by a rule, which he would blush to acknowledge, I have frequently said, that there is not a person of character upon this continent, who would bear to be delineated, whatever character he sustains, as he thinks and speaks of the Most High. What father would choose to be supposed deficient in providing, to the extent of his power, every requisite aid for the beings he has been instrumental in introducing into existence? It is confessed by all, that God is Almighty; that he is a sovereign; that he *can* do, and *will* do, as he pleases; and that no power can resist his will. It is also said, That he willeth not the death, the eternal death, of the sinner; that he willeth, that man should be saved; that he hath appointed, and therefore sends out his servants to warn mankind, to call them to eternal blessedness, to persuade them to come, that all things are now ready. All this looks like love in God. But we are informed, the people, called, have no knowledge of God; that they are enmity against God, and that, *not* from a persuasion that God was, in Christ, reconciling them to himself, but because they do not know this, and *therefore* do not believe it; that no man can come unto the Father, but by Jesus; that no man can come unto Jesus, except the Father draw him; and that all, who learn of the Father, come unto Jesus; and all, who come unto him, he will in no wise cast out. Are multitudes cast out forever? Then it is because they were not taught of God; for if they had learned of the Father, they would have come unto Jesus, and he would in no wise have cast them out.

Bap.—But did God attempt to teach them, and, finding it beyond his power, did he finally give them up?

Mr. M.—But is not God almighty?

Bap.—Yes, but he did not choose to stretch forth his Omnipotent arm.

Mr. M.—Why?

Bap.—Because if he had, they must be saved, and he would leave them to the freedom of their own will.

Mr. M.—Did He not know the consequence would be their eternal damnation?

Bap.—O yes; but this is perfectly right; for, when he called, they would not hear.

Mr. M.—Did he intend they should hear?

Bap.—We have nothing to do with that.

Mr. M.—Merciful God! lift up the light of thy irradiating countenance upon the benighted family of man.

From the (Boston) Universalist Magazine.

"VINDICATION OF MRS. JUDSON."

The readers of the Magazine doubtless remember, that some weeks ago, we republished a "Vindication of Mrs. Judson," or a *Statement*, made by a Committee of the Boston Baptist Association, concerning that lady's dress. Our motive in republishing that Vindication or Statement, was to do justice to Mrs. Judson, and to all others whose concerns were affected by the account, which we had before republished, of her enormous extravagance. Such was our view of the characters and standing of some of the gentlemen who belonged to the Committee, that we did not so much as deliberate whether their statement was an honest one: We received it as such, with the utmost confidence; and accordingly believed that the account of Mrs. Judson's extravagance was erroneous, and that she "was in fact distinguished for the plainness and cheapness of her dress."

We now think it our duty to present our readers with certain statements subsequently made, which, we think, cast rather a suspicious appearance on the "Vindication" published by the committee.

Mr. Buckingham, Editor of the New-England Galaxy, has publicly stated the following:

"A member of the Committee told me, during the first conversation I had on the subject, that he knew or understood, that she [Mrs. J.] had an *elegant* and *expensive* one [Leghorn Flat] which she brought from New-York, and which her friends thought it *inexpedient* for her to wear in Boston; and that a certain lady in Salem, whose name he mentioned, bought a *cheaper* one for her present use." Such is Mr. Buckingham's statement. It has lain before the public some time, and the member of the Committee alluded to, has not, so far as we know, denied having said what it alleges. What shall we think of this? Is it the case that while Mrs. Judson had one dress "distinguished for plainness and cheapness," she had another so elegant and expensive that her prudent friends would not have it exhibited among us? and did the Committee in their "Vindication," give an account only of that *cheaper* dress, while at least one of them was aware that she had a much more *expensive* one, of which they said nothing?

Again, Mr. Buckingham states that "A clergyman in Essex County, who may be supposed to know something of these matters, lately remarked in a company where Mrs. Judson's wardrobe was the topic of conversation, that for some time previous to her leaving the country, she had laid aside her expensive dress." If it is a fact that this lady had an expensive dress which she did thus lay aside, it seems impossible, all circumstances considered, that the Committee should be ignorant of it.

Mr. Buckingham also states that "A gentleman who saw her on board the ship in which she was going to India, declares that she then had on a shawl, which in his opinion could not have cost less than 150 dollars."

The names of all the persons alluded to in the above, are promised to any gentleman who may feel interested enough to inquire for them.

If the committee, or any individual, will give us an explanation of the above mentioned circumstances, we shall be happy to publish it.

SOMETHING MYSTERIOUS.

Our orthodox clergy insist with great earnestness and much gravity, that the Creator, from all eternity, elected some to everlasting life, and rendered their salvation certain and unavoidable; also, that the rest of mankind were predestinated to endless misery, and their ruin made equally certain and unavoidable. After these fundamental points of faith are supposed to be well supported in a sermon, the preacher proceeds with all his learning and theological wisdom, to bring poor sinners, who are in a state of unbelief, to a sense of their awful situation by nature, and to realize that unless they repent of their sins and believe the true doctrine, they must, without doubt, be damned everlastingly. Now the mystery lies here: How can those be in danger of being lost whose salvation was made unavoidable from all eternity? and how can repentance and faith save those whose everlasting destruction was made unavoidable from all eternity, by the decree of an unchangeable God? Suppose that all those who were predestinated to endless ruin should repent of their sins and believe that they were thus reprobated from all eternity, would their believing this faith save them, directly contrary to itself. And allowing that all those who were elected into salvation should live and die in unbelief, would their unbelief render their unavoidable salvation null?

Whether this is the mystery of godliness, or the mystery of iniquity, let the reader judge, after due deliberation. But there is more mystery, of the same sort, which, when the reader has safely disposed of the preceding, he will know where to place, and to whose account it ought to be credited. I mean the mystery of what is held up about the devil.

We are constantly told that the devil is all the time am-

ployed in using all the arts of which he is master, to prevent people from believing the true orthodox creed, that they may, for their unbelief, be consigned to his kingdom of darkness forever. But how does it happen that this arch deceiver has never yet found out, what is well known to the clergy, (viz.) that almighty God did his business for him, before creation, by assigning him his kingdom, and determining the number of his subjects? And I would ask again, where the devil is on every sabbath, that he should never yet have found out that he cannot so deceive even one of the elect as to induce the Creator to give him up to him?

Should the reader have the same view of these mysteries which I entertain, he will be led to say, that both devil and preachers might as well be employed about something else, if the latter could get as good a living as they now do: for it is certain that neither of them are able to change the final destiny of any of the human race, and the preacher does not even flatter men that religion is worth having for any benefit it is to its possessor in this world. In this particular, according to their own concession, they are less inviting than satan is, for they allow that he affords much pleasure and prosperity to his servants in this life.—[*Universalist Magazine*.]

ANOTHER VICTIM

TO THE DOCTRINE OF ENDLESS TORTURE!

Albany, (N. Y.) Nov. 8, 1823.

A Mr. Covell, in Cayuga county, hung himself, a few days since, in a fit of religious melancholy. Fanaticism is truly the worst of evils; and it would be a great point gained, if the love of God, rather than his vengeance, were held out to bring sinners to repentance. A number of self-murders have taken place in the United States, within two or three years, in consequence of the parties being driven to insanity by hearing the terrors of hell preached from the pulpit. When will mankind learn that God is a God of love and mercy, and not of hatred and revenge! That useful men and women should hang and drown themselves, under the influence of religious terror, and thus prematurely deprive society of their services, and their families of protection, is a subject of serious regret; and the more especially, as the cause is by no means honourable to our character as an enlightened community.—[*Nat. Democrat*.]

BLACK RIVER ASSOCIATION.

The Black River Association of Universalists convened in Ellisburgh, on Wednesday, the 8th October, 1823.

Br. Cornelius G. Parsons was chosen Moderator, and Br. Warren Skinner, Clerk.

Three new societies were received into fellowship, and our brother, Abner Wood, admitted into the ministry of reconciliation. The association was in session two days, and six discourses were delivered.

The Southern Association of Universalists is to meet at Milford, Mass. on the second Wednesday of December next.

Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

POETRY.

[SELECTED.]

DIVINE IMPRESS.

There's not a tint that paints the rose,
Or decks the lilly fair,
Or streaks the humblest flower that grows,
But Heaven has placed it there!

At early dawn there's not a gale,
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent by Heaven!

There's not of grass a simple blade,
Or leaf of lowliest mein,
Where heavenly skill is not displayed,
And heavenly wisdom seen!

There's not a tempest dark and dread,
Or storm that rends the air,
Or blast that sweeps o'er ocean's bed,
But Heaven's own voice is there!

There's not a star whose twinkling light,
Illumes the distant earth,
And cheers the solemn gloom of night,
But mercy gave it birth!

There's not a cloud whose dews distil
Upon the parching clod,
And clothe with verdure vale and hill,
That is not sent by God!

There's not a place in earth's vast round,
In ocean deep or air,
Where skill and wisdom are not found,
For God is every where!

Around, beneath, below, above,
Wherever space extends,
There Heaven displays its boundless love,
And power with mercy blends!

Then rise my soul, and sing His name,
And all his praise rehearse,
Who spread abroad earth's glorious frame,
And built the universe!

Where'er thine earthly lot is cast,
His power and love declare,
Nor think the mighty theme too vast—
For God is every where! [*English pop.*]

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